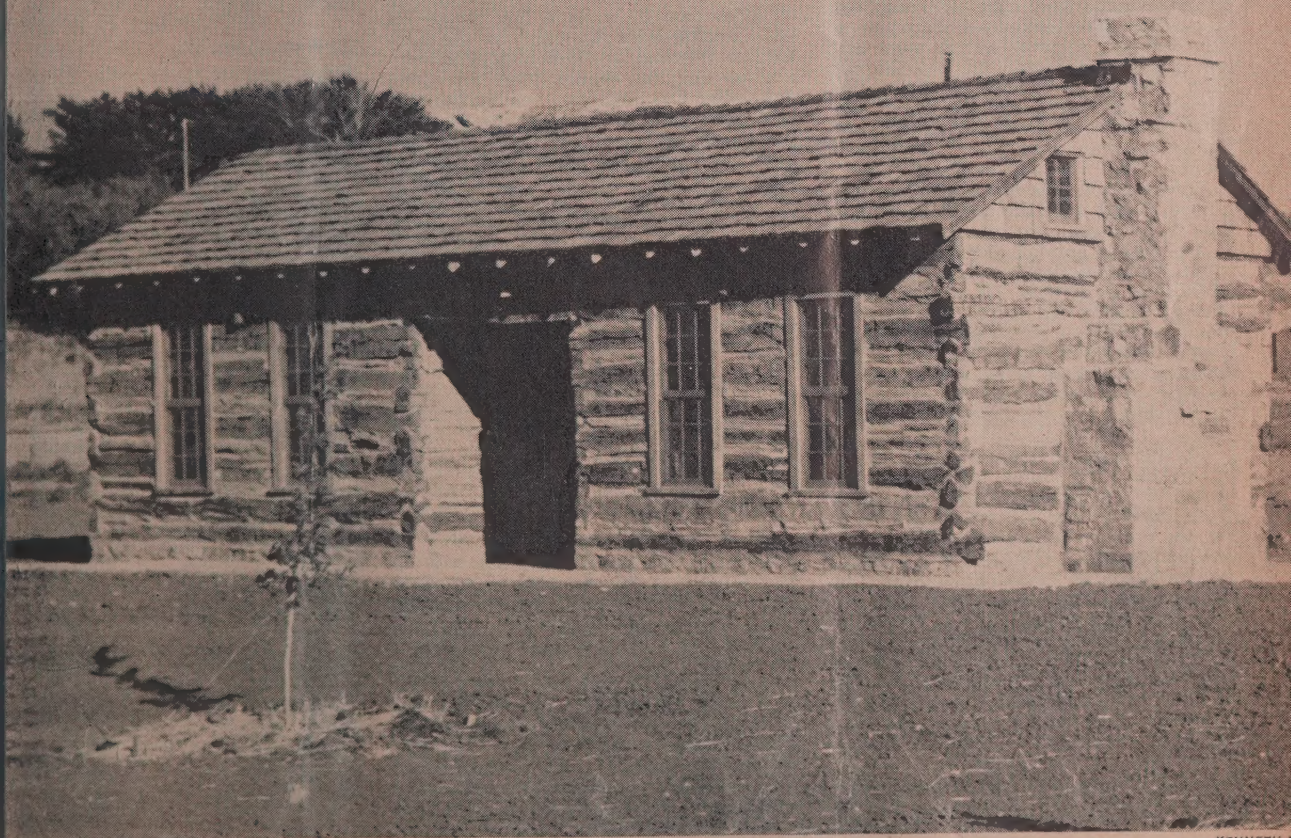


July 19, 195

The LUTHERAN WITNESS

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KENNETH

Birthplace of The Lutheran Church — Missouri Synod in Kansas

(See page 11)

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

AGREES AND DISAGREES

I would like to commend Mrs. Robert Clark for her letter in the April 12 issue of the WITNESS. It expressed the sentiments of many who are being imposed upon with robes and ritual that are alien to the history and ethic of our church.

Typical of Luther's attitude in the matter is the following statement: "Nun, wenn ich spreche: Was ist Gottesdienst? so wuerden sie sagen: Lieber Herr, es ist Glockenlauten, Kerzen brennen, ein schoenes Messgewand anziehen und dergleichen Affenspiel mehr." — (St. Louis Ed., XI: 1400.)

In his recent work on Luther, E. G. Schwiebert writes: "The Deutsche Messe was regarded by Luther as a kind of colorful Sunday dress for those not yet strong enough in the faith. In time he hoped to dispense with outward glitter and display of vestments, incense, candles, etc.; and to provide more mature congregations with simple preaching, prayers, and hymn singing; but, unfortunately, he did not yet have a congregation ready for the removal of such props." (Luther and His Times, p. 668.)

In a book review for the Lutheraner, Dr. L. Fuerbringer referred to the introduction of vestments and genuflection in our church and said in part: "Today two undeniably false tendencies are trying to steal into our services and to some extent already have crept in. On the one hand, there is a tendency toward Reformed sectarian usages and, on the other, a tendency toward Anglican and Roman Catholic custom." (Lutheraner, 1945.)

Obviously, this is not a problem that can be solved with the traditional reply that these things are merely externals. In the humble opinion of this writer that is an oversimplification. The principle established in Article VII of the Augsburg Confession is doubtless correct. But that does not mean that it may be employed to sanction every ceremonial innovation regardless of all other considerations. "All things are lawful unto me, but all things are not expedient" (1 Cor. 6:12).

Furthermore, it is stretching the point to say that these things are merely external. As long as vestments are hanging in the closet, they are external indeed. But the moment they are draped around the shoulders of a minister, they become an expression of something internal. In the Catholic Church these vestments are associated with the idolatry of the Mass. The Catholic Encyclopedia (p. 390) states: "As is known, all denominations of Protestantism rejected the doctrine of the Sacrifice of the Mass and of the priesthood. It would therefore have been logical if all denominations had done away with liturgical vestments. For even though these are not in themselves essential to the Sacrifice of the Mass—yet by their entire history they are connected

most intimately with it. Without the Mass our liturgical dress would not have appeared either in the East or West."

For the scribes the vestments (stolai) were an expression of ostentation, which Jesus condemned (Mark 12:38).

For others these robes serve as an expression of plush and pompous piety, or as tokens of fashion, pride, and prestige. At any rate, they can never be dismissed as mere externals.

Viewed objectively, it is evident that these innovations are the props of a trend which is certainly not leading us back to the simplicity and purity of the Apostolic Church or to the log cabin in Perry County. To the thoughtful Lutheran it is very regrettable that some of our synodical schools as well as other agencies are actively engaged in support of this movement. This is no encouragement to give more and more for missions in behalf of schools and mission congregations that are dedicated to these forms of creeping Catholicism.

Hillsboro, Oreg. GEO. REULE, Pastor

NOTE: The WITNESS still believes that its statement in the April 12 issue on this matter presents the Scriptural viewpoint.

CONDEMNABLE?

Allow me to write a few words on "A Commendable Custom" in the LUTHERAN WITNESS of June 7, page 8.

The heading should read "A Condemnable Custom," for you write: "as each member was ushered to a place in the pews, he remained standing a moment with head bowed in prayer before taking his seat." This is false practice and a false doctrine. It is a contradiction to and a desecration of God's holy, inspired Word in Matt. 6:5, where Jesus says: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues [or churches] and in the corners of the streets, that they may be seen of men." . . .

I believe what Jesus says. And you? Where are you? Do you believe your own words and set the words of Jesus aside? Remember, I hold you, the whole Editorial Board, responsible for what you have published on "A Commendable Custom." D. E. S.

ED. NOTE: In his signed guest editorial the writer said that "there was nothing ostentatious about the act" of standing for the prayer upon entering church. Jesus exposed the ostentation and pretentiousness of those who stood to attract the notice of others in their private devotions ("the Pharisee stood and prayed thus with himself . . ."). He did not condemn standing for prayer. The title of the editorial was suggested by the author's words in the second paragraph: "the custom of bowing the head a few minutes for silent prayer . . . is indeed a commendable custom."

NOT ROMAN CATHOLIC

A letter in the WITNESS states the picture on the back cover of March 1 issue makes "a person if he were looking in on a church."

Evidently these people are of the opinion that when Martin Luther was communicated from the Roman Church, he took with him only the good and left behind the things that were contrary to the Word of God. It was only natural he brought along some of the customs of his former church, and yet our church doesn't resemble the Roman Church much as the Episcopal Church does.

In the "Martin Luther" film, and his followers, after he broke from the Roman Church, for many years continued to make the sign of the cross by blessing themselves. Why is our church today doesn't practice this custom? Our Slovak Lutherans insist on making the sign of the cross on the forehead. Is there anything wrong in making the sign of the cross in the name of God the Father, God the Son, and the Holy Ghost, Amen?

N. Hollywood, Calif. JOSEPH D.

NOTE: Making the sign of the cross is commended in our synodical Lutheran Small Catechism, pp. 22, 23.

"WORTH RE-READING"

"The Noise of Many Waters" by Thomas Coates' meditation in the Psalter, was beautifully described well worth re-reading. I have recommended it to many LUTHERAN WITNESS for many years. A bed-ridden friend of mine also found much pleasure in reading our

Mrs. O. E. MUELLER
Watertown, Wis.

The Lutheran Witness

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What Mean These Stones?

By AUGUST W. BRUSTAT
Pastor, Trinity Church, Scarsdale, N. Y.



PHOTO BY ARTHUR CARL PIENKORN

Pick wielders at work on Tel-Billa, near ancient Nineveh, modern Mosul, one of the sites worked by the Joint Expedition of the University of Pennsylvania and the American Schools of Oriental Research

the account of the first Palm Sunday, St. Luke (19:37-40) reports that the disciples sang to their Messiah King. The Jews, irked by this outburst of joy and testimony, bade Jesus: "Rebuke Thy disciples." To this suggestion Jesus replied: "I tell you that these [disciples] should hold their peace, the stones would immediately cry out." There is no doubt whatever that the stones of the earth are today loudly crying out the truth of the Gospel to our modern skeptical world.

What Is Archaeology?

In describing archaeology, Sir Leonard Woolley said: "Archaeology is the mirror of the ages." The modern science of archaeology is the study of the art, customs, literature, architecture, and beliefs of ancient peoples, as preserved in their writings, monuments, and inscriptions. Archaeology has been instrumental in refuting critics who have attacked the validity of the sacred Scriptures as historical record. Here are a few quotations to substantiate this fact.

Sargon of Assyria

In Isaiah 20 we find the mention of Sargon of Assyria. Higher critics have criticized this Biblical record saying: "You see how unreliable the Bible is? It speaks of a king of Assyria by the name of Sargon. There is absolutely no record of such an Assyrian king in secular history. Herodotus, Xenophon, Diodorus, Josephus, nor any other ancient historian mentions him. Therefore the Bible must be in error." That was more than a century ago. What Christians could say at that time was: "We believe there was a Sargon of Assyria, even though secular records of the king exist. We believe it because the Bible, the unpeachable Word of God, says so."

Sargon Rediscovered

Archaeological discovery has completely vindicated the Biblical record relating to Sargon of Assyria. In 1842, Ira M. Price reports, France sent Paul Emile Botta as consul to the city of Mosul on the upper Tigris River. Botta, while a diplomat, was vitally interested in archaeology. East of Mosul, across the Tigris, he noticed a range of extensive artificial mounds, reputed to be the ruins of Nineveh (Kuyunjik). Botta organized some natives and began digging. When these natives noticed Botta's interest in every item unearthed, one of the peasants suggested that he investigate the mound on which his village was built, because in digging the foundations of their new homes many marked items of brick, pottery, and other artifacts were found. The village suggested proved to be Khorsabad, located some twelve miles northeast of Mosul.

The workers sank a shaft into the mound. Not far from the surface they discovered the top of a wall of gypsum and then unearthed a room of great dimensions. The walls of the large room were all wainscoted with sculptured alabaster slabs, upon which Botta viewed a panorama of battles, sieges, triumphal processions, hunting scenes, and other events, all in relief.

Sargon's City

This room led to others of similar dimensions, likewise ornamented with sculptured scenes. Soon acres of rooms were uncovered. Botta was astonished at the remarkable find. A new-old civilization gazed upon him from every slab of alabaster. Numerous questions crowded into his bewildered mind: What can all this mean? Who built this structure? When did these people live? What are these inscriptions trying to tell us? What is the language?

In time the tremendous value of this discovery became known: Botta had discovered the palace of Sargon (722 to 705 B. C.), the same Sargon who, the critics had claimed, never existed; the same Sargon who harassed Hezekiah's Judah; the same Sargon mentioned in Isaiah 20; the same Sargon who destroyed Samaria in 722 B. C.—and the Bible in its historical chronicle was fully, completely, and conclusively vindicated.

The Hittites Resurrected

Similarly, the Hittites, while mentioned 48 times in the Old Testament, had completely vanished from all secular historical records. Again the critics faulted the Bible for referring to a nation which, they claimed, never existed.

But Hugo Winckler in 1906 located their capital at Boghaz-Keui in central Asia Minor, about one hundred miles from Turkey's present capital of Ankara. This important archaeological discovery proved that about 2500 B. C. the Hittites had their origin in the central portion of Asia Minor. They had been a powerful nation, and under their warrior king Subbiluliuma they had extended their territories from the Aegean Sea to the Euphrates, and down the Palestinian corridor to Lower Egypt. For several centuries their empire was comparable to ancient Egypt, Assyria, Babylonia, Persia, Greece, and Rome.

In the Hall of Records at Boghaz-Keui thousands of tablets were found inscribed in cuneiform, relating Hittite history. Among them was the peace treaty signed with Egypt, dated 1272 B. C. The Egyptian copy of the treaty was also found in the land of the Nile. The Hittite copy, engraved on silver plates, doubtless to indicate its great importance, reads in part: "The Hittites and Egyptians shall live

(Continued on page 11)

"Wonders of nature
... 'With God is
terrible majesty'"



HAROLD M. LAMBERT

A Chemist Looks at an Apple

By WALDO L. STEINER

Research Chemist, Winfield, Kans.

NOTE: The author was employed for 18 years as a research chemist by a large oil company and has more than twenty patents, all assigned to the company. "Since leaving this work, I have developed a yen for writing," he told the WITNESS. His father, Prof. Lewis Steiner, taught chemistry and mathematics for 47 years at St. John's College, Winfield, before he retired in 1943.

The Israelites in Moses' time repeatedly turned their backs on the Lord after having been eyewitnesses to His marvelous miracles and the awe-inspiring manifestations of His presence attending their release from Egypt and their journey to the Promised Land. They murmured, they complained, they doubted His promises, they rebelled, they worshiped idols and were ungrateful. Amazing!

Nevertheless let us not be too critical of these Israelites, because we are all guilty to some degree of these same sins. We have not been privileged to see what they saw, but we have seen the fulfillment of all the prophecies of the coming of the Messiah and His atonement, which is far more wonderful than what they saw. We therefore have even less excuse than they.

Miracles in Nature

However, there is another reason—minor compared with the foregoing—why we have no more excuse than the Israelites, and that reason is found in connection with God's other book, which men call "nature."

We think of miracles as events which transcend the so-called laws of nature, such as the marvels God performed before the Israelites. We must accept these miracles in faith, since we cannot understand them except as manifestations of God's omnipotent power. But let no one think he can understand natural phenomena either except in a superficial way. We plant a grain of wheat. The rain falls, the sun warms the soil, and behold, the seed puts forth a blade and grows, but we "know not how," as Jesus tells us (Mark 4:27). We are prone to think that the combination of the seed and the soil, the moisture and the sun, is enough to account for everything. Nothing in nature is simple. Everything is almost unbelievably complex, although with all this complexity we find marvelous order, wisdom, design, and providence. To illustrate, let us consider the development and growth of a typical fruit, say an apple, disregarding the origin of the tree.

A Miniature Chemical Plant

In the early spring, the bare, dormant tree responds to the warmth of the sun, and action begins. The root system in some mysterious manner extracts water from the soil in which are dissolved small amounts of various minerals. This solution runs "up-hill" through the bark to the branches and twigs. Soon tiny flower buds appear on spurs which developed the previous year. Then the leaves sprout,

why and how nobody knows blossoms unfold their beauty, now have a miniature chemical factory ready to start "manufacturing" that puts to shame the man-made chemical giants, Du Pont, Deutsche Farben, with respect to beauty, odor (air pollution), engineering precision, efficiency and quality of product. The blossom marvels of ingenuity with the delicate petals, pistil and stamen (reproductive organs), nectar and pollen. A bee, attracted by the bright and sweet perfume and probably the God-given knowledge that this is food, stops to gather the nectar at the base of the blossom and inadvertently brushes off onto the some pollen which it "accidentally" picked up from the stamen of an apple blossom it has visited. Now a little chemical plant really gets to work just as if some great chemist were directing the action. The leaves somehow extract carbon dioxide gas (the gas in carbonated beverages) from the atmosphere where it occurs in about four parts in ten thousand, and with the sunlight combine it (how, nobody knows) with the sap from the tree to form a variety of complex chemical compounds, some of which are converted into other and still other complex compounds in the apple itself. (Countless unanswered questions and "Why's" arise with every

"Automatic Manufacture"

These products are then so made to flow from the leaves through tiny canals and deposited in the tiny minute apple, and it grows. On the outside of the apple a wonderful skin is developing. The outer portion consists of a thin wax, without which the apple would soon lose moisture and shrivel. This wax itself is a mixture of many chemical compounds which chemists call esters. As the apple ripens, the color turns from a green to a beautiful mixture of red and yellow, the color change being the result of the formation in the skin of extremely minute quantities of exceedingly complex compounds.

The beauty of the ripe apple is further enhanced by an apple aroma, which comes from a mixture of small amounts of still other complex chemical compounds which chemists call ethereal oils. These are found mainly in the skin, where they were probably "manufactured" as products coming from the leaves. The sum total of all the various aromatic chemical compounds in an apple probably extends into thousands and possibly many times that number. Many of these compounds could be isolated and analyzed

at deal of work and some pos-
made or synthesized in a chem-
plant after long research and
fussing and fuming. But in the
tree the "manufacturing" proc-
ess on automatically, quietly, un-
sively, and beautifully.
ow our little chemical plant has
ed its product, all ready for us
t. Who can describe the taste
of a tree-ripened apple! As
erful as its history has been, we
theless find on looking into its
r a number of small black seeds
a far surpass all the marvels
ously touched on, for within
little seeds resides the unsolv-
mystery of life itself and the
r to recreate an apple tree and
apples, and so on, for as long
od lets the old world stand.

God's Omnipotence

he foregoing is a crude descrip-
from a chemist's point of view
of God's unlimited number of
ers in nature. A biologist, phys-
engineer, or a mathematician
d be able to see wonders of
n a mere chemist would never
en. If a thousand gifted scientists
spend their lives investigating
history of an apple, they would
exhaust the subject. Although
would learn many new things
undreamed of, they would also
more new unsolved questions
old ones answered. The end re-
is always an incomprehensible
ery, so that the only way we can
y understand natural phenomena
is to accept them as manifesta-
of God's omnipotent power just
e do in the case of His miracles.
who can say that one is any more
derful than the other, since our
t God is the Author of both, and
are quite beyond the limits of
poor powers of comprehension.
t is not necessary to have the
fit of scientific training to come
ach conclusions. St. Paul tells us
(m. 1:18-20) that man is so created
he knows from observing nature
there is an eternal, all-wise, and
powerful God, who is its Source
Creator. David gives us a beau-
description of some of these
ders in Ps. 19:1-6. There are
y references in Scripture to the
ders of nature, but to me none
e beautiful than that of Elihu in
36:26-33 and Job 37; and none so
-inspiring as that given by God
self in Job 38, 39, 40, 41. But
ther we think of the miracles
ch God performed for the Israel-
or the wonders of nature by
ch we are always and continually
ounded, we can all say with Elihu
ld (Job 37:22), "With God is ter-
e majesty," and (v. 5), "Great
ags doeth He, which we cannot
prehend."

Unified Budget Without Drives

For seven years Grace Congrega-
tion, Wellston, Mo., Rev. Kurt W.
Biel, pastor, has practiced a stew-
ardship program of a unified budget.
The 1,300 communicants think in
terms of "sacrifice" and "sharing" —
not of "drives." After much study,
discussion, and with the help of
materials and ideas submitted by the
District Stewardship Counselor, the
congregation adopted the new pro-
gram in 1949 to solve its financial
difficulties and to rid itself of increas-
ing special drives for varied purposes.

Plan

The unified budget covers all
necessary expenditures and contribu-
tions for the year. The total set for
the first budget in the new plan
almost doubled the annual contribu-
tions of previous years, but Grace
Congregation raised the budget re-
quirements for the first and following
years without special drives.

Since 1949 the congregation has
set aside money annually for the
building fund for the new church,
estimated to cost about \$450,000. With
\$75,000 in the fund, the congregation
felt it needed \$200,000 in cash be-
fore ground breaking. To speed to-
ward the goal, the congregation is
doing what a family eager to build a
house does: members, for the sake of
the house of God, "sacrifice" TV sets,
vacations, new cars, without disturb-
ing the "living" costs of the congrega-
tion. The "sacrifice" brought \$78,600
in cash on Easter morning, later raised
to \$82,000. In addition \$7,000 went
into the fund since January 1. The
cash balance of the total budget,
which includes current expenses and
obligations to the Charities Chest,
Synod, Lutheran High School, and so
forth, is \$178,000.

School

Without a single extra collection,
Grace Church also set aside in three
years about \$70,000 as its share in
Concord Lutheran School, a consoli-
dated Christian day school of four
neighboring churches. Offerings for
all other purposes in the congrega-
tion have not suffered.

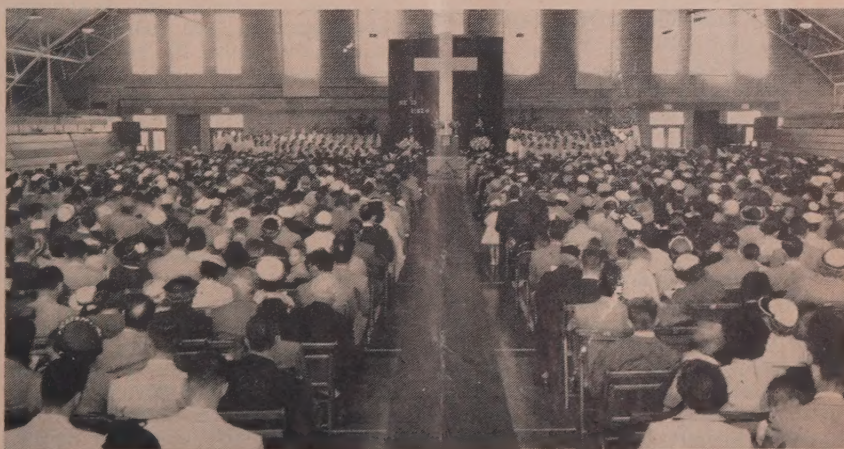
Results

Under the new program the en-
tire congregation seemed to become
more active and to move to a higher
spiritual plane. Consecrated hard-
working elders called in homes to en-
courage better attendance and livelier
interest in congregational meetings.
The Stewardship Board planned and
carried out annual programs of in-
formation and education. Groups of a
hundred or more visitors conducted
area meetings in homes.

The church held special meetings
on five Sunday evenings late in 1954
to tell members of the opportunities
of the 1955 sacrificial offering.

Information of the annual congrega-
tional program is brought to the
members through home visitation,
group meetings, or a series of planned
mailings. Each year a different ap-
proach is used. Informing, inviting,
and encouraging are key words.
Some of the results include: increased
attendance at worship, Communion,
Sunday school, and meetings; in-
creased giving; and participation in
the work of the church at large.

Edwin Weinhold, young leader in
the stewardship thinking of the con-
gregation, said: "Leading the pro-
gram at Grace, encouraging the work-
ers and members, suggesting other
fields to enter, and always ready with
a reassuring word is Pastor Biel."



The Easter offering of Grace Congregation, Wellston, Mo., was \$78,600 in cash for the church's building program. The service was conducted in the Field House of Concordia Seminary, Saint Louis, with 1,800 worshippers attending. Grace Church seats only 350



Your SYNOD

THE PRESIDENT

Undoubtedly many of you will be shocked when you read these lines. I, too, was terribly shocked when I heard, and upon inquiry found it to be true, that the Standing Committee in Matters of Church Union of the Wisconsin Synod has prepared a report concerning the present state of its relations with our Synod, in which it actually proposes termination of the fellowship relations which have existed between us for 80 years. The report, called a "Preliminary Report," has been printed in the so-called "Syllabus for the Convention" for the meeting in August and has been mailed to all pastors and male teachers of the Wisconsin Synod.

In the introduction to this Preliminary Report, the Standing Committee says: "It should go without saying that this report and its recommendations are subject to revision, if the findings of the new committees should reveal a substantial change." What does this mean? Does it mean that our Synod must confess that it is wrong? Does it mean that the discussions of the committees must reveal that our Synod has changed its position on the charges brought against us? The introduction also contains the statement: "We are mindful that new intersynodical committees have been appointed, with the specific understanding that these appointments do not extend beyond the time of our next convention, thus leaving our Synod free to determine its further course according to the information that will then be at hand."

The Resolution to Be Proposed

The resolution drawn up by the Standing Committee to be presented to the convention reads:

"**RESOLVED**, That with deepest sorrow, taking notice of the fact that the Lutheran Church — Missouri Synod is causing divisions and offenses contrary to the doctrine which we have learned, we, in obedience to God's injunction to avoid such, declare the fellowship which we have had with said Synod to be terminated."

The reader will note that in this resolution our Synod is charged with "causing divisions and offenses contrary to the doctrine which we have learned." That surely is a very serious charge. If it were true, the resolution would be in place. However, we do not and cannot admit this charge. We ask: "What doctrine?" Is it something in the *Common Confession*? If so, what specific doctrine or doctrines? In all discussions which we have had, leaders of the Wis-

consin Synod have told us that they are not charging the *Common Confession* with false doctrine. Their charge was rather that the *Common Confession* is inadequate as a settlement of former differences with the American Lutheran Church. They claim, in other words, that the wording of the *Common Confession* is such as to permit the American Lutheran Church to continue to teach as they did formerly. Hence some of the leaders have argued that our Synod is tolerating false doctrine. We, however, have stated repeatedly that it is our conviction that the language of the *Common Confession* does not tolerate false doctrine. To assure our members of this all the more, the *clarifications* in Part II were added. (Part II has as yet not been adopted by our Synod.)

Is There a True Cause for Severance of Relations?

Before the charge that our Synod is "causing divisions and offenses contrary to the doctrine, etc.," is made and proposed to a convention of our sister synod, proof — positive, convincing proof — must be furnished. Such evidence must be based on clear and pertinent passages of Holy Writ. In an issue so serious as this nothing else will do. How can there be any thought of severance of relations when it is not a matter of false doctrine? That would be nothing short of separatism.

Now, what are the facts in the matter? We hold that our Synod is in doctrinal agreement with the Wisconsin Synod on all points in the *Common Confession* to which said Synod has raised objections and called them inadequate. When, at the convention of the Synodical Conference in East Detroit last August the Rev. Theo. Nickel finished the reading of his essay on the *Common Confession*, several leaders of the Wisconsin and Norwegian Synods spontaneously expressed their agreement with the essay. Pastor Nickel presented the position which our Synod has always held and which it holds today. How, then, can we be accused of "causing divisions and offenses contrary to the doctrine, etc.?" We have not been charged with false doctrine prior to this (except by one man, who to date has not documented his charge). The accusation brought against us in the resolution quoted above is not substantiated or documented. We do not admit, but rather deny it. How, then, can the Standing Committee suggest or propose the ter-

mination of fellowship with our Synod when we are in doctrinal agreement on all points of the *Common Confession*? Severance of fellowship relations without proved charges of false doctrine cannot be justified. We pray and trust that at the coming convention a sound, solid, Scriptural judgment will be an evangelical spirit.

Additional Charges

The Preliminary Report of the Standing Committee mentions additional charges against our Synod. These charges are quoted from the 1953 *Convention Proceedings*. read:

"That we declare that the Lutheran Church — Missouri Synod:

"b. by its persistent adherence to its unionistic practices (the *Common Confession*, joint prayer, social chaplaincy, communion agreement with the National Lutheran Council, cooperation with unorthodox churches in matters clearly not in the field of externals; negotiating with lodge Boy Scouts of America with the understanding that this gives opportunity to be a member of the church, under the same plea taking in unionistic activities of union church federations; negotiating for purposes of union with a church whose official position it is that neither possible nor necessary to be in all matters of doctrine, and who contends for an allowable latitude of theological opinion on the basis of the teachings of the Word of God brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister Synod."

What an array of charges! What an impression they may make on readers who have no opportunity to hear the other side! Has the Missouri Synod actually sunk to such depths? This would be terrible if the actions were based on facts. It is impossible for me to answer all of the charges in this article. However, I want to record at once and say that we are *not* admitting the charges. We deny them. I shall bring a refutation in the next issue of the WITNESS.

Meanwhile let us pray earnestly and fervently that God may grant us wisdom and prevent the dissolution of the Synodical Conference, that it may be preserved and fulfill ever more effectively its important mission among Lutherans.

JOHN W. BEHNKEN

JHS

The Psalter And Jesus Said Office of the Keys

the Pelican and the Owl
 Im 102:6: "I am like a pelican
 wilderness; I am like an owl of
 desert."

Psalmist was in dire straits.
 e woes of life engulfed him.
 enemies plotted against him. His
 s forsook him. There were
 ngs and fears, within, without."
 he thought of his wretched
 he could compare himself only
 meanest of God's creatures. In
 ear despair he groaned: "I am
 pelican of the wilderness; I am
 n owl of the desert." The com-
 n was apt. Both the pelican and
 w were unclean birds, according
 code which God had given His
 e. And both dwelt in solitude,
 iced and unsought either by men
 their own kind.

e know full well how the Psalm-
 t. His very feelings have been
 d. Like him, we have in effect
 d ourselves at times with the
 n of the wilderness and with the
 f the desert.

or one thing, we have felt our-
 to be *unclean* — stained and
 rched by sin. The sin that drags
 wn, blunts our conscience, lures
 with its siren voice. The sin
 eaves the taste of ashes in our
 h. The sin that makes us un-
 — more unclean than even
 pelican or the owl.

hen, too, we have felt ourselves
lonely — unnoticed, unsought,
 ed by men. Even forgotten by
 we tell ourselves in our despair.
 the Psalmist we lament: "Hath
 forgotten to be gracious? . . .
 is mercy clean gone forever?"
 so we feel alone, solitary, for-
 — no better than the pelican of
 wilderness or the owl of the desert.
 ut on both counts we are wrong.
 ean though we are by nature,
 befoiled by the presence of sin,
 gracious promise of the Gospel is
 "The blood of Jesus Christ, His
 cleanseth us from all sin." We
 wash our sin-stained robes and
 e them white in the blood of the
 b. Through faith in Him we lose
 guilty stains.

and by the same token we are not
 e either. Men may forsake and
 et us; the love of friends and
 ren may grow cold. But God
 hold us always in His everlasting
 . With Him at our side we are
 r alone. In His presence is full-
 of joy.

THOMAS COATES

*If I, then, your Lord and Master,
 have washed your feet, ye also ought
 to wash one another's feet. For I have
 given you an example, that ye should
 do as I have done to you.*

JOHN 13:14, 15

We here enter the holy of holies
 of the Christian religion, the ac-
 count of our Lord's suffering, death,
 and resurrection. Here our reason
 must be told to hush, and in deep awe
 but likewise in fervent gratitude we
 must listen to what the holy men of
 God report on the sacrifice of divine
 love offered up for us sinners.

Thursday evening had come.
 Throughout the city of Jerusalem
 groups gathered to observe the time-
 honored Passover festival, commem-
 orating the liberation of Israel from the
 oppression of Egypt. Two of the dis-
 ciples of Jesus, in the upper room of
 a house where the unnamed owner
 permitted the Master and His follow-
 ers to assemble, had made all prepa-
 rations for the occasion. Especially
 had they provided the lamb which
 prefigured the true Paschal Lamb and
 which had to be roasted and eaten in
 a solemn ceremony. It may have been
 immediately after the group arrived
 that a dispute arose among the dis-
 ciples as to who of them was the
 greatest, probably in connection with
 the question who at the table should
 occupy the place of honor (Luke
 22:24-30). Jesus told them that in
 His kingdom the greatest is not he
 who receives highest earthly honors,
 but he who serves.

It is at this juncture where we
 place the footwashing reported by
 John alone of the Evangelists (ch.
 13:1-17). Our Lord gives a practical
 demonstration of what it means to
 render humble service. He washes the
 feet of all Apostles, a welcome service
 in the Orient, where stockings were
 not worn and the roads were dusty.

It has often been thought that
 Jesus on this occasion instituted foot-
 washing as a church ceremony which
 was to be performed by His followers
 at their gatherings. But it must not
 be overlooked that He says He is giv-
 ing an example; He is not ordaining
 a new rite. What He inculcates is
 willingness of His disciples to help one
 another in a humble, kind, affection-
 ate way. If instead of insisting on our
 own rights and on seeing our own
 views prevail we considered the ren-
 dering of loving, useful service the
 great aim of our life, what a difference
 it would make!

WILLIAM F. ARNDT

*To Whom Was the Office of the Keys
 Given?*

To Peter alone? It almost seems
 that way. One day Jesus said to
 him in response to his tribute of faith:
 "I will give unto thee the keys of the
 kingdom of heaven; and whatsoever
 thou shalt bind on earth shall be
 bound in heaven; and whatsoever
 thou shalt loose on earth shall be
 loosed in heaven."

If this were the only occasion on
 which Jesus committed this power to
 man, it would be difficult to prove
 that on this occasion He directed His
 words to Peter as the spokesman for
 the disciples. But St. John tells us
 that on Easter Sunday evening the
 risen Savior appeared to His disciples,
 "breathed on them," and said to all of
 them, "Receive ye the Holy Ghost;
 whosoever sins ye remit, they are
 remitted unto them; and whosoever
 sins ye retain, they are retained."

*How Did Peter Understand the Words
 of Our Savior?*

He never claimed the Office of the
 Keys as his exclusive privilege. He
 was a natural leader. As such he was
 in the foreground in the early chap-
 ters of the Book of Acts until atten-
 tion becomes primarily focused upon
 St. Paul. But at no time did he de-
 mand pre-eminence as something
 which Jesus had specifically given to
 him. When St. Paul later takes him
 to task because of hypocrisy in his
 relations with Gentiles, he meekly ac-
 cepts the reproof as from a brother.

*What Is the Savior's Concept
 of the Church?*

It is not that of a pyramid in
 which the laymen are the foundation
 and in which the superstructure tapers
 off through ever-rising ranks until it
 reaches its peak in one person. It is
 that of a family in which there is but
 "one Master, even Christ," and the
 rest are "brethren." It is that of a
 group of equals in which all have the
 privilege of speaking to God in the
 name of Jesus, "the only Mediator,"
 and addressing Him as "our Father
 who art in heaven."

To this group of brethren Jesus
 says, "Go ye and teach all nations,
 baptizing them in the name of the
 Father and of the Son and of the Holy
 Ghost." This group of brethren is to
 follow a procedure which He Himself
 has given for dealing with a brother
 who has sinned.

C. A. BEHNKE

Editorials

Planner or Worker?

It was late when Jim, the chairman of the Building Planning Committee, came home from the voters' meeting, but he was happy. He told his wife, "We finished all the work on our new church tonight; we adopted the plans of the architect." But Jim was wrong. The work was not finished; it was just beginning.

Church work is more than attending a meeting and voting a plan of action. Members of committees, boards, even voters' assemblies, can easily hold the opinion that planning the action of the congregation is all that is necessary. We are indeed happy that we have gifted men and women who are able to plan the program of the church. But the work is simply beginning when the plan has been established. Someone must put the plan into action; someone must do the work the plan outlines.

Because we often consider our work done when we have voted a plan of action, many commendable congregational activities go no further than the secretary's minutes or an announcement in the Sunday bulletin.

The next time your congregation adopts a resolution, let it be the signal for you to begin work, not to quit. The best plans are worthless unless we personally carry out the activities outlined in the plan. Our congregations need not only planners, but also workers, men and women who are willing to put their plans into action.

About Comic Books

To kick anybody in the face never occurred to a child until the comic book era. Printed in 90 to 100 million copies a month, comic books provide a more lucrative market than all the textbooks sold to elementary and secondary schools of the nation.

By looking at comic books, children become picture gazers and lose interest in reading. Comic books enable youngsters to learn—without reading—how to commit every conceivable act of vice and crime. Authorities see a tangible connection between violent forms of juvenile gangsterism and comic books.

Bills to outlaw the sale of some comic books are pending in many state legislatures. Vehement opposition to the ban by certain publishers proves in 20th-century terms that the craving for money is the root of all evil.

Self-Examination

It is well for us occasionally to examine our personal influence; to weigh the effect of our words and actions on our church, on our friends, our community—all daily witnesses of what we do.

Enough knockers can break up a church, while enough boosters can make it a real power. Many are like sheep, either leading or following, without regard for the final result.

It is well to think of what you want your church to be and then see what you can do to make it that way.

Perhaps what your church needs is just the leader you are able to give.

It is not wrong to recognize your church's failures and weaknesses, but it is a grievous wrong not to do your best to correct them.

No one wants to have his church thought of as cold and inhospitable; and yet that is one thing that depends entirely upon you. Should you make up your mind to do so, you will never let a stranger leave your church without speaking a few words to him, you would soon find it to be the rule of every member.

We all like to see our services well attended, and we think that our own attendance is incidental. Yet just one or two and will never be missed. Still, it is difficult to recommend to others the church as a service we do not attend.

Self-examination is salutary, for we shall discover many of our church's shortcomings lie in ourselves.

CARL J. STAFF, *Editor*, South Dakota District

District Convention Resolutions

Official reports of 1955 District conventions carried a usual number of conventional resolutions. They "strongly urge" congregations to re-evaluate programs of soul keeping, parish education on all levels, and regular monthly remittances to synodical and District treasuries.

Resolutions of this nature never fail to win the approval of convention delegates. Rightly so. But if formal expressions of the opinion and will of our District are to produce results, convention resolutions must be discussed and adopted and applied in local congregations. Here is a challenge to every District convention delegate.

Let Us Pray

"For all that are in authority" should "prayers and intercessions" be made, exhorts St. Paul (1 Timothy 2). Such supplications are "good and acceptable in the sight of God, our Savior." Christians will therefore pray not only for the rulers of their own countries, but also for the rulers of other nations, especially for the important Four-Continents Conference in Geneva, beginning July 18. The following prayer from the *Lutheran Liturgy* may well be said in family devotions on each day of the meetings:

"O merciful Father in heaven, who holdest in Thy right hand all the might of man and who hast ordained the power of the law that be for the punishment of evildoers and for the praise of them that do well, and of whom is all rule and authority in the kingdoms of the world, we humbly beseech Thee to graciously regard all the rulers of the earth. Enlighten and defend them by Thy name, O God. Grant them wisdom and understanding that under their governance all people may dwell in peace and Thy people may be guarded and directed in righteousness, quietness, and unity; through Jesus Christ, Thy Son, our Lord."



What's the Answer?

ose Leaves

POSTSCRIPT ON BACCALAUREATE SERVICES

March the editor delivered himself of a one-page editorial which asked the question, "Are Baccalaureate Services Necessary?" There was more expressed disagreement than there was agreement with the editor's rather freely expressed doubts about the wisdom of conducting baccalaureate services as a part of the graduation ceremonies of a tax-supported school.

I now have an example close to home of what it is like. In Minneapolis, difference in religious faith has led in to disrupt even a small part of the community. It started with a so-called "Easter program" which was one of the city's high schools, under the auspices of the school's Hi-Y clubs, affiliated with the YMCA.

The speaker was a Protestant pastor who is also a member of the city's Board of Education. His subject was, "They Live Forever." The preacher expressed his faith in immortality of some sort, going a good deal farther than the "live in the hearts of men" type of immortality which so often disgraces the Christian faith on similar occasions. However, not the most charitable person could do other than a travesty on the actuality of Christianity's greatest message, "Because I live, ye shall live also." The Roman Catholic Church took steps to protect itself from a possible repetition. The pupils of two large parishes have been advised that they cannot attend religious-type programs in the high school, including the baccalaureate service. The Roman Catholic archbishop of the area announced that it is only school programs designed to instill the spirit of patriotism and good citizenship in the members of each graduating class that they attend.

I quote with complete agreement a few sentences from the Rev. Joseph Baglio, director of the Catholic Center. Among other things he said: "All we are to do is to be painfully consistent. . . . Our Constitution says that we have freedom to worship. In line with that, no Catholic, no Protestant, or no Jew should be asked to attend any service offensive to his principles. If a student is expected to go to a service that is contrary to his own belief, he is being obligated to violate his own conscience."

From that point on, however, we find ourselves in agreement with the priest. He went on to state that the past "teachers in charge of the programs have thoughtfully gone over them with Catholic elements so they would not be offensive." Such a procedure he evidently approves, which simply points up the totally undesirable situation when religion of a sectarian nature is introduced into the public schools. One wonders if also the Lutheran, and Presbyterian, and Jewish, and atheistic elements were similarly consulted, lest something give offense to those "elements" offense. The answer is, obviously, no. One religious group is consulted, the others not.

To summarize: Possible violation of conscience is involved; a breach of the wall of separation of Church and State is certainly implied; certain children are exposed to the censure or ridicule of their fellows. — Condensed from *Lutheran Herald*, Evangelical Lutheran Church.

Question: In view of the fact that the Word and the Sacraments are identical, except for the visible elements added to the Sacraments, by what authority can we say that for infants Baptism is the only means of being born again? I would also like to know by what means "these little ones which believe in Me" (Matt. 18:6) were born again, since Baptism had not yet been instituted?

Answer: As far as we are concerned, Baptism is the only means of regeneration for children. Whether God has other means, or whether He works faith without special means, He has not revealed to us. But He has commanded us to baptize all nations (Matt. 28:19, 20) and has promised salvation to all who believe and are baptized (Mark 16:15, 16). Therefore we are bound to the use of Holy Baptism. The preaching of the Word cannot be understood by infants, and they should not be admitted to the Lord's Supper until they are able to examine themselves and to discern the Lord's body, as St. Paul directs in 1 Cor. 11:28, 29.

As to your second question, are you aware that God instituted Holy Baptism more than three years before Jesus talked about "these little ones which believe in Me," that Holy Baptism was administered first by John the Baptist (John 1:33) and then by Jesus Himself through His disciples (John 4:1, 2)? Thus it may well be that they had received Baptism, though it must be admitted that they may have come into God's kingdom the Old Testament way, since the Old Testament laws and ordinances were not fully abolished until the death of Christ (Eph. 2:13-15; Col. 2:16).

That parents took their children with them as they went to hear John the Baptist and Jesus may be safely assumed from Matt. 3:5, 6 and is directly stated in Matt. 18:2, Mark 10:13, and elsewhere. One thing is certain: their faith was wrought in them by the Holy Spirit. See 1 Cor. 6:11 and 12:3; also Titus 3:5.

Question: Isn't it true that God did not condemn Solomon for having so many wives, but rather for having heathen wives?

Answer: To my knowledge, your observation is correct as far as the Holy Record is concerned; yet that does not mean that God approves polygamy. Polygamy, the practice of having more than one spouse, was not God's institution, but a perversion of God's original order. Gen. 2:18-24 clearly reveals that God instituted marriage as monogamy, or the practice of having only one spouse. Christ repeated and confirmed this original order in Matt. 19:4-6. Why God tolerated polygamy among His children in the Old Testament we cannot say. Assuredly such practice was not in accord with His will, as we also see from 1 Tim. 3:2, 12; 5:9. The situation is similar to that of divorce, concerning which Jesus told the Pharisees: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so" (Matt. 19:8). For these reasons we cannot sanction the practice of polygamy.

O. E. S.

District Conventions

BRIEF REPORTS

North Dakota

Laymen (74) outnumbered pastors (69) when delegates of the North Dakota District convened in Zion Church, Ellendale, N. Dak. (Rev. Clemens H. Mehl, pastor), May 30 to June 3. Dr. Herman Harms, who preached for the opening Communion service, gave at the daily sessions a comprehensive view of Synod's work in the world.

Essay: Rev. Walter H. Cordts, pastor of Immanuel Church, Hankinson, N. Dak., titled his essay: "Pastor and People Look at the Call." The convention delegates showed their appreciation of Pastor Cordts's treatment of the subject by giving him a purse.

Missions: Executive Secretary Felix A. Rubbert held interviews with the pastors of the District's subsidized parishes. Of particular interest to the assembly was the report of Deaconess Beth Andert's fruitful work among the 1,000 residents of the State School for the Mentally Retarded, at Grafton.

Education: A display prepared by the pupils and teachers of the District's seven parish schools created new enthusiasm for Christian day schools. To have ten such schools in operation by 1960 was set as a District goal.

Stewardship: Delegates unanimously adopted a resolution to contribute a minimum of \$217,800 for District and synodical endeavors. For pastors of subsidized churches the basic salary will be \$275 a month, with an increase of \$10 a month for every year of service up to ten years. The District asked its congregations to review their salary schedules.

Northwest

"Be of Good Courage" was the keynote of the 38th convention of the Northwest District, at Concordia College, Portland, Oreg., June 13-17.

Dr. F. A. Hertwig, synodical representative, presented the world-wide challenges and opportunities of our church.

"We are not gathered together for our specific interests, but to build the Kingdom!" stated District President Carl Bensene in his opening address.

Golden Anniversary: This year was the golden anniversary year of Concordia College, established by the

then Oregon-Washington District in 1905. Dr. Martin J. Neeb, president of the new Senior College, was guest speaker for the jubilee service.

To further the work at Concordia, Portland, the convention resolved to raise \$50,000 toward a girls' dormitory, having been assured that this amount would be matched by Synod.

Missions: "A Courageous Mission Program" was the theme of Rev. E. G. Jaech's mission sermon, and that program was further outlined by Executive Secretary Amos Schmidt. Eleven new missions were opened in 1954.

Parish Education: Rev. D. H. Larsen called for "A Courageous Program of Christian Education." The convention by resolution called for support and wider use of these agencies in the local congregation.

Stewardship: After hearing a panel moderated by Rev. E. R. Schramm and an address by Rev. W. J. Werning, synodical assistant stewardship counselor, the convention urged adoption of the newly launched Synod-wide stewardship program, observance of two mission festivals annually and Synodical Sunday, a minimum goal of giving one dollar for world missions for every two for home purposes, and monthly remittances to the District treasury.

Youth Program: "A Courageous Youth Program" was the challenge of Rev. Roland Koch, which the convention met by suggesting specific ways in which the local parish might support youth work.

New Seminary: The convention voted to memorialize the next convention of Synod to give early attention to establishing a theological seminary on the West Coast.

Essay: Lay and clergy delegates, under the guidance of Rev. A. W. Schelp, studied together the "Proper Relationship of the Pastor and the Congregation."

Anniversaries: Among those who were honored for extended service in the Kingdom were Dr. F. W. J. Sylwester and Revs. W. J. Janssen and F. R. Dobberfuhr, who were celebrating 50 years of blessing in the church.

Special Offering: After hearing of the devastation of the church, parish hall, and parsonage of our sister congregation in Blackwell, Okla., an offering of love totaling \$216.86 was sent to the congregation.



SENIOR COLLEGE

While it is certainly true that a school can rise above the level of its teaching staff, it is equally true that the curriculum is a major factor in the quality of the graduate school.

In establishing the curriculum for the Senior College, Synod is making the fullest use of its existing resources of schools by drawing heavily on more than a hundred years of experience in the various levels of theological and professional church workers.

Since early in 1954 a curriculum commission has been at work in the direction of Dr. Arthur C. Hennrich, academic dean of the St. Louis Seminary. Other members of the commission are: Walter Gast, of the Faculty of St. Louis University; a member of the Board for Higher Education; Dr. Walter Baepfer, president of Concordia Seminary, Springfield; Dr. L. Bickel, academic dean at Concordia Teachers College, Seward; Dr. R. Caemmerer, head of the Department of Practical Theology, Concordia Seminary, St. Louis; Dr. D. Poehler, president of Concordia College, St. Paul, Minn.; Prof. V. Wolbrecht, secretary of the Commission and Executive Secretary of the Board for Higher Education; and Dr. J. Neeb, president of the Senior College.

As it is developed, the curriculum is receiving repeated study by the Board for Higher Education at its plenary council (the presidents of Synod's colleges and seminaries as well as by all the faculties of various synodical colleges and seminaries throughout the country). It will also be submitted for evaluation to the accrediting division of the Central Association of Colleges and Universities as well as to a number of pastors and to selected groups having special requirements in our curriculum (e.g., Armed Services; hospital chaplains).

The thorough approach to this phase of the work will indicate the amount of thought and care we are going into the planning of the Senior College as a new unit for our Synod's vital ministerial training.

MARTIN J. NEEB, President

WHAT MEAN THESE STONES?

(Continued from page 3)

and in brotherliness, and shall be no hostility between forever."

At Karnak temple walls re-named Ramesses II had fought the Hittites and that, when a treaty of peace was agreed upon between him and King Hattusil of the Hittites, the visiting Hittite prince gave the hand of Ramesses' daughter in marriage.

The resurrection of the Hittites from the grave of forgotten centuries has given a bit of evidence corroborating the truth of the Bible.

Smithsonian Exhibit

William F. Albright of Johns Hopkins University, in commenting on a notable January 1954 archaeological exhibit in the Smithsonian Institution in Washington, D. C., said the newly discovered treasures of archaeology will revolutionize our understanding of the Bible and give support to so-called fundamental interpretation of Biblical history. Among the 1,500 items on exhibit are a bit of copper from King Solomon's mines; a slingshot from the time of David's battle with Goliath; the head of an ass similar to the one used to slay the Philistines; a portion of the famous "Dead Sea Scroll of Isaiah, discovered in a cave by Bedouins in February 1947, which created a sensation in archaeological circles.

There were seven "Dead Sea Scrolls." The Syrian Orthodox Monastery of St. Mark in Jerusalem sold the scrolls to Israel for a sum estimated to be more than \$250,000, possibly by the American Friends of the Hebrew Bible and the D. S. H. Gottesman Foundation of New York.

Among the oldest known manuscripts of the Book of Isaiah, the other two of the four recently purchased are a commentary on the Book of Job, and "The Manual of Discipline," containing regulations of the Essenes, an ascetic sect living about 100 years before Christ; and the Book of Enoch, an apocryphal work whose existence is referred to in several ancient texts.

The remaining three scrolls were discovered, shortly after their discovery, by the Hebrew University in Jerusalem, by the late Prof. E. L. Sukenik, of the university's archaeological department, who dated them as of the 3rd century preceding the destruction of the Second Temple in about A. D. 70. The scrolls are: "The War of the Sons of Light and the Sons of Darkness," a Hebrew story of a war of the Jews against the Moabites, Ammonites, Philistines, and other neigh-

boring people; an incomplete version of the Book of Isaiah; and a "Scroll of Thanksgiving," similar in style to the Psalms of David.

Seventy New Scrolls

On March 31, 1953, it was announced that 70 additional scrolls, unfortunately in a very fragmentary condition, had been discovered. These scrolls, likewise dating from the first century before Christ, were found in the vicinity of the other scrolls.

G. Lankester Harding, Jordan's Director of Antiquities, called this find "perhaps the most sensational archaeological event of our time." He reported that Dominican scholars identified 38 of the 70 scrolls as manuscripts of 27 of the 39 books of the Old Testament. Dr. James Muilenburg, Davenport Professor of Hebrew and cognate languages at Union Theological Seminary and recently resident Director of the American Schools of Oriental Research at Jerusalem, hailed this discovery as "very important."

Archaeology has unearthed from the debris of the centuries, records pertaining to virtually every area of Old Testament history. While many items found are unrelated to the Bible, being of a purely secular nature, literally thousands have been found relating to the Bible. And never has anything been unearthed which in any way discredits the Holy Scriptures. The spade of the archaeologist is a modern champion of Biblical truth.

LOG-CABIN MEMORIAL DEDICATED IN KANSAS

The picture on the cover of this issue shows the restored log cabin which was the birthplace of The Lutheran Church—Missouri Synod in Kansas. The Lutheran Historical Marker and Museum, which stands in State Roadside Park near Junction City at the junction of U. S. Highway 40 and K 57, not far from Fort Riley, was dedicated June 5 as a memorial to God's love and blessings upon the church in Kansas.

The building is the third which has been restored for its significance in the history of Synod. Others are the log cabin in Perry County, Mo., and the Indian Mission House at Sebawaing, Mich.

The Cabin

Isaac H. Loder built the cabin at Clark's Creek (about five miles south of the cabin's present site) for Louis Kettlass, a bachelor born in Prussia and soldier with the Dragoons, probably stationed at Fort Riley. The bill of sale, dated July 8, 1857, shows the

cost was \$225. After Kettlass' death in 1860, Christian F. Wetzel was made administrator of the soldier's estate. The personal property of Kettlass was sold at a sale on November 13, 1860. At that time the Wetzels lived at Lyons Creek, where their oldest son had been born in September 1860. They may have moved into the cabin at Clark's Creek soon after the sale.

First Parish in Kansas

Rev. F. W. Lange, the first missionary whom Synod sent to Kansas, arrived at Clark's Creek by horse and spring wagon on August 13, 1861, and took up residence in the log cabin of the Wetzels. Four days later he preached his first sermon, on John 3:16. In the same cabin the first parish in Kansas was organized September 1, 1861.

The land and the cabin were sold in 1864 for \$750, and the property passed into various hands. Until 1925 it was used as a dwelling.

Restoration

Restoration of the cabin was the 1955 state-wide project of the Kansas District of the Lutheran Laymen's League, which incorporated a historical society early this year to hold the property and assure continued care of the memorial and its furnishings. The society will also collect and preserve items of interest and importance in connection with the history of Synod in Kansas.

Members donated several thousand dollars and more than a thousand hours of labor in relocating, restoring, and refurbishing the cabin.

A 16-page illustrated booklet, *Log Cabin Memorial*, gives the history of the land, the project, and the first decade of our church's work in Kansas.

About 1,500 people attended the dedication, including four generations of Wetzels. Miss Mary Wetzel of Clark's Creek, the only living child of pioneer Christian F. Wetzel; his grandson, Rev. Herman Wetzel of Rock Island, Ill.; and Chaplain Herbert P. Fritze of Topeka, a great-grandson of Rev. Andrew Fritze, who ministered to relatives in Kansas in 1860 and was instrumental in having the first missionary sent to Kansas, were at the dedication.

Rev. W. H. Meyer of Topeka, President of the Kansas District of Synod, performed the rite of dedication, and the undersigned, the pastoral adviser of the Kansas District of the L. L. L., gave the address.

The cabin was donated by Mr. and Mrs. Albert Meyer, who own the farm where the house originally stood. The Highway Commission of the State of Kansas gave the lease for the cabin's present site.

H. WILLIAM LIESKE
Topeka, Kans.



Religious NEWS

The Church

The World

The Nation



Mr. and Mrs.
Christian H.
Ahrens

Mr. and Mrs. Christian H. Ahrens, of Pine Bluff, Ark., have established a substantial trust fund to help young men prepare for the Lutheran ministry who otherwise could not afford the education and help meet Synod's growing need for pastors. The

earnings from the fund will be awarded to students on the college level who attend St. Paul's College, Concordia, Mo.; Concordia Senior College, Fort Wayne; and Concordia Seminary, St. Louis.

Charles E. Groerich, Assistant Treasurer of Synod, recently announced that two or more scholarships from the fund will be granted annually in each class at each of the three colleges. The boards of control, presidents, and deans of the three colleges will select the beneficiaries for this financial assistance on the basis of the students' need and ability.

A dictionary with more than 2,500 entries on words in the King James Bible has been prepared for the deaf by Revs. George W. Gaertner and Theo. DeLaney.

Dr. Oscar A. Benson, 64, of Minneapolis was elected president of the 516,000-member Augustana Lutheran Church for a second term of four years.

A major topic of the 96th annual convention, held in St. Paul, June 13 to 19, was the invitation of the United Lutheran Church in America for conversations concerning unity proposals, which were "open to any and all" American Lutherans. After thorough discussion, backed by favorable action from 10 to 13 conferences, Augustana voted 506 to 5 for a four-point plan for unity, including the acceptance of the ULCA's invitation.

The Augustana program calls for extending with the ULCA an invitation to all other Lutheran bodies to join in discussing organic union; beginning merger conversations with the ULCA and other receptive churches; keeping open communication channels with bodies which cannot now but may later enter conversations concerning unity; and creating an "all-Lutheran commission on Lutheran relationships to work out pulpit and altar fellowship among all Lutheran bodies."

When the lodge membership of some ULCA pastors was alluded to as a possible bar, President Benson stated that the question of pastors' lodge membership is "a red herring

dragged across the path of Lutheran unity to hide provincialism." leaders, he said, may welcome discussion of the question to give "leverage to make it more unacceptable for pastors who are Mas-

The convention also voted to continue publication of its bi-Swedish language periodical, *tana*. During the past year the tury-old paper had 4,537 subscribers. *The Lutheran Companion*, weekly of the church, reported record circulation of 77,400.

For Miss Esther Strasen's 40th anniversary as a Christian day teacher the members of St. John's Church, Detroit, glorified God in their tribute to the jubilarian. Her pastor, the Rev. Paul A. List, developed the theme "The Christian Teacher's Box of Ointment." He emphasized that what "this woman hath done shall be told for a memorial of her."

After the anniversary service members of the congregation pupils of the school presented to Miss Strasen.

An Institute of Church Music at Westminster Choir College, Princeton, N. J., April 23, attracted 75 organists and choirmasters from New England Lutheran churches. In his lecture on the use of the organ in the worship of God, Alexander McCurdy, nationally known organist, told the organists that "your task is to study the instrument and with your talent find out how you can best use the instrument to the glory of God." Dr. John Finley Williamson, director of the college and of the renowned Westminster Choir, used the occasion as a choir for demonstrating techniques of conducting. Dr. Williamson suggested that losses to the church on the youth level may be remedied somewhat by making young people "feel that in the choir they have opportunity to serve the church in a special way." Both instructors stressed the musical heritage of the Lutheran Church and commended the Concordia Publishing House as a leader in the field of church music publications."



Miss Esther



ORDINATION IN TAIPEI, TAIWAN, OF REV. SHEN YU CH'ING, seventh from right, first Chinese pastor ordained in Synod's Taiwan mission: The service in True Light Chapel, Taipei, was arranged for May 15, when Dr. O. H. Schmidt (eighth from right), Executive Secretary of Foreign Missions, visited the island and preached the ordination sermon. Rev. Frederick M. Schalow performed the rite of ordination, with Revs. Roy Suellflow, Ralph Bringewatt, John Wilenius, and Dr. Schmidt assisting with the laying on of hands. Pastor Shen, 30, is a second-generation Christian. His father was an evangelist. Formerly of the Norwegian mission, Pastor Shen entered the Lutheran Seminary at Shek'o, China, in 1948 and moved with the seminary when it was evacuated to Hong Kong. The Norwegian Missionary Society permitted their seminary graduates to enter the service of the Missouri Synod mission in Hong Kong. Through a colloquy, conducted by Rev. H. H. Koppelman, Assistant Executive Secretary of Foreign Missions, and Missionary Herbert A. Hinz in Hong Kong, Pastor Shen entered the service of Synod. Serving Synod's congregation at Taipei, he accepted their call as pastor on April 27. Members of Synod's three chapels in Taipei, forming the Lutheran congregation in that Formosan city, joined in the ordination service.

George Beto, president of **Elia College**, Austin, Tex., since received the degree of Doctor of Philosophy at the June commencement exercises of the University of Texas from which he had received a B.A. in 1944.

After graduation from **Concordia University**, St. Louis, in 1939, he joined the faculty of the Austin college.

His past president of the **Austin Lutheran Club**, the governor's appointee to the **Texas Prison Board**, member of the **Board of Directors of the Builders and Bankers Insurance Company**.

Eastern El Salvador newly **Lutherans** lost their employment and homes because of their **Lutheran faith**. While religious freedom was given into all the constitutions of Latin America, it is far from being realized in the hinterland.

Spring **Ciro Mejia**, lay worker, now studying for the **Lutheran**



Mendez, his wife and child (center), his sister (left), and Mrs. Mendez' sister are being visited by Missionary Gussick in front of the Mendez home in Barahona, El Salvador.

ry, prepared 20 adults in various villages of El Salvador for confirmation. Missionary Robert F. Gussick of Guatemala, after examining the adults, confirmed them when he visited their villages.

The superintendent of the farm in Barahona where three of these families were employed recently told them that because of their Lutheran faith they could no longer work there.

Without work on the farm and no land to plant for their food, Mejia took these six adults and their 12 children into his home where they could find new employment and to plant. Still loyal to their faith despite suffering for it, these families have asked to be served wherever and wherever they establish their new homes. Three Lutheran families remaining in Barahona, risk a similar fate, begged Mejia to continue to visit them.

The Christian witness of the ousted

families moved the superintendent's son to leave with them, since his father threatened to discharge him, too, if he visited the homes where Lutheran services were held. Instead he chose freedom with these families.

The deep-rooted land problem in Latin America limits the freedom of the farm laborer and keeps him bound to the soil and at the mercy of the landlord.

The first interest of these families in the Lutheran Church came through the Spanish Lutheran Hour, as a result of which they—like others—asked for a missionary.

The Norwegian Synod of the American Evangelical Lutheran Church at its 38th regular convention, held in Mankato, Minn., on June 24 unanimously adopted the following resolution:

"... We hereby declare with deepest regret that fellowship relations with the Lutheran Church—Missouri Synod are suspended on the basis of Romans 16:17, and that the exercise of such relations cannot be resumed until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner.

"It is our firm conviction that we and those who stand with us represent the Scriptural principles and spirit of the Synodical Conference, and that it is the Lutheran Church—Missouri Synod which has departed from them. Therefore we wish to be clearly understood that we have no desire to suspend fraternal relations with those who agree with us in our stand and who testify with us against these present errors and unionistic practices. On the contrary, we wish to continue fraternal relations with them and to labor for re-alignment of Lutherans faithful to the Lutheran Confessions on more realistic lines than those which prevail under the present chaotic conditions in the Synodical Conference.

"To this end we hereby declare our desire to maintain and establish fraternal relations with those synods, congregations and individuals who are of one mind and spirit with us in matters of Christian doctrine and practice.

"We hereby authorize our synodical officers to inform the proper Lutheran Church—Missouri Synod and Synodical Conference officers concerning our action, and to attend to whatever problems may arise in connection with the work in the Synodical Conference.

"We realize that in the case of co-operative schools, Bethesda Home, and other institutions of similar nature it will take time to bring about a God-pleasing solution of their problems."



DEACONESS CONSECRATED. Miss Betty Schmidt was consecrated as a deaconess in a service at Trinity Church, St. Joseph, Mich., May 22. Rev. Arnold Krentz (right), executive secretary of the Lutheran Deaconess Association, performed the rite; assisting him were Prof. Carl Gieseler (left) of Valparaiso U. and Rev. Martin Zscheche (center) of Trinity. On the sleeve of Miss Schmidt's uniform is a gold cross on a gold shield, insignia symbolizing Christ's love to her and her service to the church.

Lutheran deaconesses are now serving in India, Formosa, and Hong Kong; one is a social worker in "Hell's Kitchen," New York; some are teachers for the deaf. Miss Schmidt is one of five deaconesses serving Bethesda Lutheran Home, Watertown, Wis., where she is assistant matron.

A "big uranium deposit" turned up on 7,000 acres of western North Dakota land owned by the Evangelical Lutheran Church. Confirmed by an Atomic Energy Commission engineer's preliminary check, the find may be the largest outside the Colorado plateau. If the findings are verified, it is likely that the AEC will authorize the building of an ore-processing plant by private capital costing two to four million dollars. In the late 1920's the ELC purchased some of the land as an investment for the organization's endowment fund. About 20 years ago, by trading and purchasing tracts in the southern Billings and northern Slope counties, the church managed to get a solid block of 7,000 acres. Some of the land sold for \$1 and \$1.50 an acre.

Dr. John H. Meyer, pastor emeritus of St. Paul's Church, Lakewood, Ohio, was honored by the congregation June 12 upon the completion of his 50 years of service in the ministry. For the last 40 years he served St. Paul's Congregation. From 1947 to 1951 he was president of the Central District.

Concordia College, Portland, observed its 50th anniversary year with a series of special celebrations, beginning with an academic convocation on February 15, at which President O. P. Kretzmann of Valparaiso University was the speaker and at which many neighboring colleges and two sister Concordias were represented.



Members of the first class to enter Concordia, Portland, in 1905, are photographed at the college's 50th anniversary celebration. The pastors are shown with their first instructor, Dr. F. W. J. Sylwester, still active on the faculty. L. to r.: Rev. Louis Brandes, Jordan, Minn.; Rev. Emil H. Kreidt, Monrovia, Calif.; Dr. Sylwester; and Rev. Henry C. Schulze, Hermiston, Oreg.

The principal social event of the anniversary celebration was a banquet on May 14, attended by some 250 friends and alumni of the school. The main address was delivered by Paul Simon, former Concordia student, who at 26 is the youngest member of the Illinois legislature. Special honor was accorded to three alumni (see cut) who had entered Concordia in 1905 in the first class.

The golden anniversary observance was brought to a climax with a divine service on June 13, in connection with the Northwest District Convention. Dr. Martin J. Neeb, president of the new Concordia Senior College, was the preacher.



SIEVERS

A NEW HOME AND A NEW START IN LIFE await these two Lutheran refugee families in Troy, Tex., where their sponsor, J. Sohn, is providing employment and a home. Photo shows members of the Lutheran Refugee Service, Department of Social Welfare of Synod, meeting the refugees, originally from East Prussia, during their stopover in St. Louis

L. to r.: Mrs. E. Meyer of L. R. S., E. Blume, Yvonne Blume, Mrs. Bengs, Per Ake Bengs (in arms), Mr. Bengs, Barbara Blume, Mrs. E. Blume, Miss Ruth Brauer of D. S. W., and a representative of the railroad. Dietrich, Joachim, and Udo Bengs are in front

Students of Concordia College, Portland, raised \$1,000 during the past year for the erection of a Lutheran mission chapel in Formosa. The project was sponsored by Chi Rho, the students' missionary society.

At the Ascension vespers in Bethany Church, Milwaukee, May 19, Pastor Theodore A. Weiss preached the festival sermon entitled "My Captain," based on Heb. 2:9,10, and emphasized that Christ has ascended into heaven to prepare a place for Christians. A. W. Kowert, organist-teacher, directed the combined Senior Choir, the Girls' Choir, the Children's Choir, the three trumpet players, and the pianist for a presentation of festival music. Trumpets and voices heralded the arrival of the King for the coronation.

Announcements

Ordinations and Installations

Ordained: CANDIDATES

Cooper, Theodore W., St. Paul, New Orleans, La., by E. H. Wildgrube, June 12.
Frank, Donald, Faith, Chicago, Ill., by Hugo O. Goetz, June 12.
Hohenstein, Herbert E., St. John, Fayetteville, Ark., by E. A. Krause, June 11.
Krieger, Eugene Leon, Trinity, Traverse City, Mich., by Herbert P. Dorn, June 19.
Muhl, A. Herbert, St. Paul, Buffalo, N. Y., by G. Karkau, June 19.
Weinhold, Robert J., Immanuel, Kansas City, Mo., by President T. A. Weinhold, June 19.

Ordained and Commissioned:

Ertman, Charles L., Trinity, Lockport, N. Y., as missionary in Hackettstown, N. J., by Herman Meier, June 12.
Green, Thomas N., Good Shepherd, Brooklyn, N. Y., as missionary of the Atlantic District, and chaplain in Kings County hospitals, by Robert J. Riedel, June 19.

Ordained and Installed:

Bolton, Milton, Hope, Mount Carmel; St. John, Browns, Ill., by F. Hahn, June 19.
Haltner, Robert E., Trinity, Amenia, N. Dak., by R. Schuricht, June 19.
Heidinger, John, Ashburn, Chicago, Ill., by William Wittrock, June 12.
Knuth, Paul L., Good Shepherd, Elgin, Ill., by L. W. Schuth, June 12.
Muller, John, Jr., Holy Trinity, Blackduck; St. Paul, Tenstrike, Minn., by Clement A. Joesting, June 12.
Mumm, George A., St. Martini, What Cheer; Calvary, Deep River; Grace, Montezuma, Iowa, by C. W. Rabe, June 12.
Starenko, Ronald, Immanuel, Charlottesville, Va., by President W. H. Kohn, June 12.

PASTORS

Installed:

Beversdorf, Arthur J., Bethany, Milwaukee, Wis., by George Beiderwieden, June 12.
Brege, Robert E., Concordia, Springfield, Ill., by Prof. C. W. Spiegel, June 12.
Dequin, Henry C., Our Redeemer, Florence, Ala., by Henry Meyer, June 12.
Gassmann, Paul H., Zion, Westwood, N. J., by C. A. Adler, June 19.
Grote, Robert, Immanuel, near Gresham, Nebr., by H. C. Loesel, June 19.
Hamilton, Wendell R., Redeemer, Sioux City, Iowa, by S. W. Holstein, June 12.
Kuechle, Harold, Our Savior, Gordon; St. Paul, Rushville, Nebr., by R. W. Huber, June 19.
Lemke, Victor, Bethlehem, Frazee, Minn., by R. G. Troeger, June 12.
Meier, Alvin C., Faith, Whitehall, Mich., by Martin W. Brauer, June 12.
Miskimen, Robert I., Faith, Council Bluffs, Iowa, by President G. W. Lobeck, June 12.
Mommens, August A., Immanuel, Jamison; Grace, Burton, Nebr., by Walter Hartmann, June 19.
Mueller, Herman, Trinity, Mount Vernon, Wash., by Carl R. Eggers, June 5.

Reischauer, Herbert A., St. Mark, Ill., by I. T. Droegemeier, June 12.
Riedel, Ernest G., Immanuel, Crysta Festus, Mo., by W. Dierking, Jun
Riedel, Fred, Iglesia El Salvador, Bello Monte, Caracas, Venezuela, Strieter and R. G. Huebner, Jan.
Riedel, Hubert W., St. Stephen, Wis., by H. J. Eggold, June 12.
Schuelke, Enno, Our Savior, Odell, W. H. Landgraf, June 12.
Stoehr, Waldemar C., St. Thomas, Sheboygan County, Wis., by M. I. and in Trinity, Town Wilson, County, Wis., by E. M. Keller, J. Tirmenstein, Louis C., Immanuel, Ohio, by Vice-President M. H. June 12.
Vaudt, Erwin E., Zion, Ada, Minn., Drevlow, June 5.
Volz, Oswald, St. John, North Vern by O. W. Linnemeier, June 12.

TEACHERS

Installed:
Knauff, Raymond H., Redeemer, Wash., by E. E. Hellwege, Aug. 29.
Levenhagen, William, Faith, Council Iowa, by President G. W. Lobeck, Luke, Clarence, Grace, Brenham, Paul Ludwig, Jr., June 19.

Official Notices

J. Stanton Althouse, Whitestone, L. teaching at Immanuel Lutheran Whitestone, N. Y., requests a colloqu come eligible for a call as teacher in theran Church — Missouri Synod. RIPPE, President, Atlantic District.

Rev. Harold W. Kamman has 1 pointed to serve as Visitor for Herin, cuit (Number 6) to replace Rev. Ri Hasz, who has accepted a call into circuit of the District. — W. H. MEYER, Kansas District.

We regret to announce that Rev. V. Buhl, Springfield, Minn., has "seve and all connection" with The Church — Missouri Synod. His name removed from the roster of pastors Lutheran Church — Missouri Synod. SIDUM OF THE MINNESOTA DISTRICT, H. BER, President.

Notices

National Lutheran Radio and T Week will be held during the week tember 18—24, 1955. It is not too e pastors, teachers, and laymen to start ing for this week. — HERMAN H. HOI Supervisor of Radio and TV Extension ice.

Vacationers in tri-state area of Michigan, and Ohio are invited to see Clear Lake Lutheran Chapel (Fremont 10:30 A. M., E. S. T. — ARMIN C. Pastor.

A congregation is being organized River, Wis. Tourists are invited to I services held at Memorial Legion Ha Sunday at 9:00 A. M. Anyone having of former Missouri Synod members write: REV. RICHARD L. BOLIN, Box 13, Lakes, Wis.

Anyone knowing of Lutherans living near the Alabama cities of Florence, S. Tuscumbia, or Muscle Shoals, please Rev. HENRY C. DEQUIN, 624 North Poplar ence, Ala.

Warning

R—W—, Negro, claiming to be a Ld has swindled money from a number pastors and is continuing to do so, part in the Southern District. — REV. TH. W Lake Charles, La.

Available

We will gladly give to any congrega group who can use them, for the posta following books: 50 copies of Kirchenbuch fuer Evangelisch-Lutherische Gen (C. P. H., 1903); 17 copies of Chorbu nach dem Kirchenjahr geordnete G fuer gemischte Choeer (Copyright, J. W. Burhen and H. Ise); 5 copies of lieder No. 5 (1907, George F. Rosche a Chicago). — ST. LUKE'S LUTHERAN CHURC Paul K. Koepchen, Madison and 5th Paterson 4, N. J.

Wanted

St. John's College, Winfield, Kans., hi of an experienced secretary for the

year, 1955-56. For further details
J. DUMLER, Business Manager, Saint
College.

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trial arts in the new Milwaukee Lu-
High School, beginning this September,
E. F. Eggold, Principal, 536 N. 116th
Watosa, Wis.

rdia Historical Institute and the und-
desire to obtain (1) copies of the
publications of Cantor John George
1824-1889), who for many years was
and choirmaster of Immanuel
St. Louis, and (2) any biographical
at can be supplied. — Rev. E. P.
714 Hudson Ave., Peekskill, N. Y.

Changes of Address

Robert W., 4639 Carrie Ave.,
Louis 15, Mo.
ck, Vernon, Lutheran Student Center,
10 W. Michigan Ave., Kalamazoo, Mich.
an, Walter H., Good Thunder, Minn.
u, Raymond J., Seward, Nebr.
u, Roy G., 1121 Camelia Dr.,
anside, Calif.
er, Robert E., Sr., Amenla, N. Dak.
LeRoy, 1540 Mel Ave., Palm Springs,
H.
Richard E., Bremen, Kans.
ein, Harold E., 2606 Cronk,
inaw, Mich.
t, Max E., 541 Beloit Ave.,
rest Park, Ill.

Hess, J. Ralph, 2516 Holly Rd.,
Pittsburgh 35, Pa.
Krueger, Arlo, 1305 Havana Ave.,
P. O. Box 2147, Fort Pierce, Fla.
Lewis, Arthur T., R. 5, Box 547,
Port Orchard, Wash.
Luecke, O. W., 1100 S. 23d St.,
Fort Dodge, Iowa
Meyer, Richard H., Box 277, Cullman, Ala.
Mueller, Armin G., Parkers Prairie, Minn.
Muhly, R. C., 210 N. Broadway,
St. Louis 2, Mo.
Pullmann, Martin A., 1045 Shrine Park
Road, Leavenworth, Kans.
Reischauer, Herbert A., Walnut and S. Fifth
Ave., St. Charles, Ill.
Riedel, Ernest G., 105 Ozark Dr.,
Crystal City, Mo.
Russert, Chaplain (Captain) Martin L.,
3345th Tech. Tr. Wing, Chanute Air
Force Base, Ill.
Seltz, F. J. em., 1143 Shryer Ave.,
St. Paul 13, Minn.
Starenko, Ronald C., 2416 Jefferson Park
Ave., Charlottesville, Va.
Starke, Fred, Lutheran Home, Vinton, Iowa
Stein, Chaplain Martin J., Air Force Cam-
bridge Research Center, LG Hanscom
Field, Bedford, Mass.
Umbach, Erwin T., 1184 Victoria Ave.,
Windsor, Ont., Can.
Wangerin, Norman, 2540 N. Holland,
Sylvania Rd., Toledo 6, Ohio
Weis, Earl E., 8 Highland St., Hammond,
Ind.
Wyneken, Martin L., 37 Lilac Lane,
South San Francisco, Calif.
Zeile, Andrew, D. D., 2647 Hermansau,
Box 848, Saginaw, Mich.

Teachers:

Decker, Wilbur G., 1415 Osceola Ave.,
St. Paul 5, Minn.
Groenke, Paul H., St. James Lutheran
School, Howard Lake, Minn.
Koelling, Walter H., 2990 Osceola,
Denver, Colo.
Luebke, E. A., 1945 N. Irving,
Fremont, Nebr.
Luke, Clarence, 111 W. Chauncy St.,
Brenham, Tex.
Moldenhauer, Herbert C., 3304 Carson Rd.,
St. Louis 21, Mo.
Oestreich, Robert C., 6535 Eichelberger,
St. Louis 9, Mo.
Peter, Herbert E., 1509 Byron St.,
Richmond 22, Va.
Piepenbrink, Willis, Emma, Mo.
Schmidt, Harold, 128 Vine,
Waterloo 1, Iowa

Notice

Articles, church news, announce-
ments, obituaries, intended for publica-
tion in the LUTHERAN WITNESS, books
for review, and general correspondence
should be addressed to the Editorial Of-
fice, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations,
dedications, anniversaries, and changes
of address of pastors and teachers
should be sent to the Statistical Bureau,
Lutheran Building, 210 North Broad-
way, St. Louis 2, Mo.

What are we doing for Missions?

SYNOD

BUDGET	RECEIVED
\$9,100,000.00	JAN. \$ —
8,341,666.66	DEC. —
7,583,333.33	NOV. —
6,825,000.00	OCT. —
6,066,666.66	SEPT. —
5,308,333.33	AUG. —
4,550,000.00	JULY —
3,791,666.66	JUNE 2,449,051.25
3,033,333.33	MAY 1,970,470.12
2,275,000.00	APRIL 1,376,852.17
1,516,666.66	MARCH 779,935.28
758,333.33	FEB. 376,175.20

DISTRICT

Alberta and British Columbia	\$ 5,555.77
Atlantic	84,658.68
California and Nevada	44,543.47
Central	249,607.82
Central Illinois	74,231.41
Colorado	20,759.39
Eastern	59,387.72
English	137,597.40
Florida-Georgia	9,043.20
Iowa East	63,456.83
Iowa West	93,576.53
Kansas	62,700.00
Manitoba and Saskatchewan	4,800.51
Michigan	248,944.99
Minnesota	203,180.19
Montana	8,013.13
North Dakota	30,183.06
North Wisconsin	89,331.01
Northern Illinois	221,089.53
Northern Nebraska	60,858.81
Northwest	44,238.81
Oklahoma	16,005.06
Ontario	17,000.00
South Dakota	21,060.86
South Wisconsin	117,687.90
Southeastern	41,356.75
Southern	8,003.94
Southern California	37,068.24
Southern Illinois	53,087.44
Southern Nebraska	61,031.36
Texas	39,485.25
Western	180,442.13
TOTAL FROM DISTRICTS, Feb. 1, 1955 to June 30, 1955	\$2,407,987.19

OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to June 30	\$3,375,000.00	\$3,791,666.66
Cash Receipts, Feb. 1 to June 30	2,023,455.59	2,449,051.25
DEFICIT	\$1,351,544.41	\$1,342,615.41

Chas. E. Groerich, Assistant Treasurer

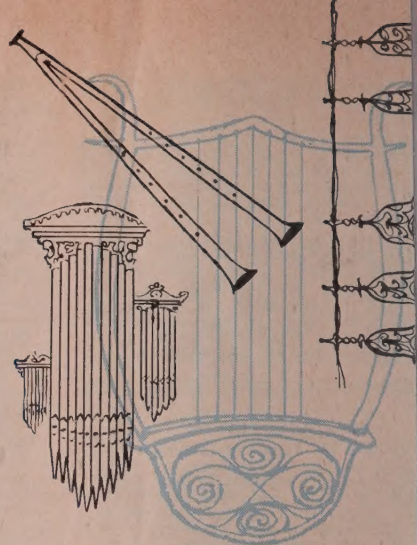


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